DOCUMENT RESUME

ED 152 364 JC 780 184

AUTHOR Williams, Ella O.
TITLE The Effects of Ethnic Studies on the Attitudes and Concepts of Community-College Students.
PUB DATE Dec 77
NOTE 109p.; Ed.D. Dissertation, Walden University

EDRS PRICE MF-$0.83 HC-$6.01 Plus Postage.
DESCRIPTORS Attitude Tests; *Changing Attitudes; Community Colleges; Courses; Ethnic Groups; *Ethnic Studies; *Junior Colleges; Literature Reviews; Questionnaires; *Racial Attitudes; Student Attitudes

ABSTRACT

This study focuses on the possible relationship between an ethnic studies instruction course based on affective and cognitive knowledge structures and ethnic attitudes of community college students enrolled in the course. Three hypotheses, in null form, were tested: (1) there is no significant difference in the racial attitudes and concepts of students about to take an ethnic studies course and students not about to take the course, (2) there is no significant difference in attitudes and concepts between post-participants and non-participants, and (3) there is no significant difference in students before and after participating in the course, as measured via a validated test instrument. The questionnaire measured attitudes toward Japanese, Mexican Americans, Indians and blacks. Study subjects were 350 students randomly selected from those enrolled in social studies and special ethnic instructional courses at a Washington community college during 1976. Three experimental and two control groups were pre- and post-tested. No significant differences were found in students' racial attitudes either before or after course participation or between course participants and non-participants. The course did not influence participant views either positively or negatively. A selected bibliography is included. (TR)

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ED152364

THE EFFECTS OF ETHNIC STUDIES ON THE ATTITUDES AND CONCEPTS OF COMMUNITY-COLLEGE STUDENTS

by

Ella O. Williams

B.S., St. Paul's College, 1952

M.A., New York University, 1957

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A Dissertation Submitted in Partial Fulfillment of
The Requirements for the Degree of
Doctor of Education

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ABSTRACT

The major emphasis of the investigation centered on determination of the relationship between ethnic attitudes and concepts of community college male and female students and ethnic course content. Of secondary concern to the study was whether a linkage existed between emotive and social interactions and changed ethnic attitudes and concepts of community-college students. Regarding this concern, emphasis was on measuring the effects of such relationships.

In order to determine whether a relationship existed between an ethnic studies instruction course based on affective and cognitive structures of knowledge and the ethnic attitudes of community college students enrolled in the course, 3 hypotheses, expressed in the null form, were tested. These included: (1) there is no significant difference in the racial attitudes and concepts of community-college students about to participate in an ethnic studies course and the ethnic attitudes of students not about to participate in an ethnic studies instructional course; (2) there is no significant difference in the racial attitudes and concepts of students after participation in an ethnic studies course and the racial attitudes of students not participating in an ethnic studies instructional course;

and (3) there is no significant difference in the ethnic attitudes and concepts of community-college students before and after participation in an ethnic studies instructional course, as determined by scores derived from administration of a specially devised (Project Ethnic) test instrument.

The 350 subjects of the study included male and female community-college students enrolled in social studies and special ethnic instructional courses at a State of Washington community college during the 1976 academic year. The sample population consisted of three experimental and two control groups. The test instrument--the PE questionnaire--was used for data collection. A preliminary pilot study was conducted initially to validate the instrument.

The methodology employed by the study included both basic research techniques and statistical analysis of survey data for the purpose of testing the three null hypotheses. All three were accepted at the .05 critical level of probability. The study concluded, thus, that no significant differences were found in the attitudes of students participating in an ethnic studies instructional course or in students participating in general social studies courses at the college. It was recommended that follow-up studies be conducted to verify the findings of the present investigation.

DEDICATION

One person more than any other has provided the moral support and encouragement I needed to achieve my goals. To my wonderful husband, Charlie, whose belief in me never diminished and whose strong character sustained my spirits during the trials and tribulations of doctoral work, I dedicate this dissertation.

ACKNOWLEDGMENTS

Special recognition must be given to several individuals whose assistance was invaluable in the preparation of this study. I would like to extend my sincere gratitude to Dr. Stefan Christopher for the insights, trust, understanding, and encouragement he provided as my advisor during the course of this study. The humanistic philosophy he advocates and the manner in which he has applied this philosophy in his dealings with me have made working under his direction a worthwhile experience.

Appreciation is also gratefully extended to Dr. Edward C. Kormanyos, Jr., for serving as the Assistant Dean for Academic Administration. He gave me many suggestions which improved the quality of this study.

Special thanks are extended to my colleagues and friends, Mr. Dale McGinnis, Mrs. Barbara Jewell, Mr. Dennis Morton, and Mr. Robert Gipson, whose assistance was instrumental in making this study a reality.

Gratitude is expressed to Mr. Orville Stout and the Media Productions staff for typesetting this questionnaire.

Acknowledgment must also be made of the assistance provided by Dr. John Van Druff and Mr. Jim Richardson; their expertise and patience in preparing, analyzing, and interpreting the data used in this study is greatly appreciated.

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CHAPTER I

INTRODUCTION

Authorities see the growth of race consciousness as a volatile and increasingly powerful force in the contemporary world (Simpson & Yinger, 1965). Race consciousness has destroyed empires, created new nations, and generated rising tides of expectations. Minorities have become more militant and more self-aware in all societies, whatever their stages of industrial, political, and educational development (Park, 1950; Shibutani & Kian, 1965).

Black assertiveness shattered the quiet of the American ethnic scene in the 1960s; other minority groups were not slow to follow. Two other ethnic groups--the Mexican Americans and the Indian Americans--have become both audible and visible on all social, political, and educational fronts.

Ethnic assertiveness as a response to authority-generated pressures to assimilate and conform took the form of militant behavior throughout the nation, especially in the campus environment. Racial tension and rioting thus characterized the American educational scene during the decade of the 1960s. The somewhat lethargic campus mood of the 1940s and early 1950s changed to an action mood (Draper,

1965; Foster & Long, 1970; Lipset & Wolin, 1965). During the 1960s, college students played an important role in the civil rights movement, particularly in the initial stages of direct-action programs.

Although racial tension on the educational front has diminished since the 1960s, it has certainly not disappeared. Teachers and administrators continue to make serious efforts to find solutions to problems of race relations through ethnic educational models. Concern for the social interactions of the races and for the tensions that occur as a result of reaction is still widespread (Banks, 1975; Crouchett, 1975).

If ethnic studies instructional courses are to become the main focus for attitude change, they must be more than the mere repetition of a social studies course with incorporation of important episodes in the history of ethnic Americans. Such courses must be both extensive and intensive in content, before any positive attitude change can take place.

Do ethnic study programs actually affect attitudes? While many reasons have been suggested to indicate that they do, no concrete empirical evidence of significance appears to exist in the literature. Students have remarked that ethnic studies broaden their outlooks, attitudes, and concepts about themselves and other race groups. However, questions that remain unanswered empirically concern the effectiveness of ethnic instruction in changing the stereotypic racist

attitudes of community-college students.

It is believed that, in addition to possessing some potential for changing attitudes, ethnic courses can give students a significantly greater sense of self-respect and thereby strengthen the motivation to learn. Clearly, care must be taken to assure that ethnic courses "relate" to the objectives of such instruction. Instructional models with strong potential for enhancing the quality of various ethnic group interactions have promising outcomes indeed. But existence alone hardly qualifies such courses as avenues to intended outcomes.

What may be needed is a more comprehensive model--one that can explain the results obtained from instruction as well as the potential for realization of objectives. Such a model could serve as a guide to future program development. Research in the available literature, however, has revealed a lack of explicit guidelines; no model appears that could serve such purposes.

Statement of the Problem

The problem of the study centered on the belief that an ethnic studies instructional course could produce changes in the attitudes and concepts of community-college students because emotive and social interaction as an instructional process is basic to the content of such a course. The problem of the investigation may be described, thus, as hinging on the question whether a linkage could be established

between ethnic attitudes and concepts and the content of ethnic study courses for community-college students.

The major emphasis of the study lay on determination of the relationship between ethnic attitudes and concepts and ethnic course content. Of secondary concern was whether a linkage existed between emotive and social interactions and changed ethnic attitudes and concepts of community-college students. Regarding this concern, emphasis was on measuring effects. According to Goldenson (1970), behavior is an expression or reflection of attitudes and concepts. Thus the problem of the investigation was to ascertain whether any relationship existed between community-college students' concepts and attitudes and actual participation in an ethnic studies instructional course in a community college.

Background of the Study

As early as 1919, northern colleges and universities in the United States began to offer courses in black studies. "Slavery Struggles in the United States" was the title of a course offered at Ohio State University. Included in the curriculum of Nebraska University was a course entitled, "The Negro Problem under Slavery and Freedom." Woodson's (1919) listing of such courses also included "Immigration and the Race Problem," at Stanford University; "American Population Problems: Immigration and the Race Problem," at Harvard University; and "The Negro in America," at the University of Chicago.

The content of these courses generated much dissatisfaction. Often classes degenerated into discussions of race as a menace and as the justification of discriminatory measures by the white population. Dissatisfaction and protests finally brought about concrete changes.

In 1960 the term "ethnic studies" was applied for the first time to postsecondary school sources. The objectives of such programs differed enormously, however. Some came into being solely for the purpose of preserving the ethnic cultural heritage of a specific group or groups. Others were launched for the explicit purpose of facilitating integration. In other cases, programs were created to glorify the contributions of various groups and individuals to the American way of life.

In recent years the Congress of the United States has enacted two important pieces of legislation that have confirmed the value of ethnic studies: the Bilingual Education Act (Title VII of the Elementary and Secondary Education Act of 1965), which called for the creation of bilingual educational programs, courses, and instructional models for children whose first language was not English, and the Ethnic Heritage Studies Program Act (Title IX of the Elementary and Secondary School Education Act of 1972 (Crouchett, 1975).

Both the subjects and the contents of ethnic study programs continued to change and proliferate over the years. Rhode Island University has developed a course on "white"

ethnic studies, for example, while St. Mary's College in Michigan recently offered a Portuguese-American ethnic course. A French-American studies program was inaugurated at Northern Michigan University (Crouchett, 1975).

While modification and change have characterized ethnic studies programs since the middle 1950s, basic learning and teaching structures have remained virtually the same. Today's courses have, in fact, inherited the major structural defects of earlier programs. For example, supporters of early courses geared to the preservation of ethnic cultural heritages were concerned with immediate and practical results as an answer to negative ethnic attitudes and behaviors. Their major concern was to transmit positive cultural, linguistic, and religious beliefs to young people. Thus many of these programs completely ignored the cognitive aspects of ethnic studies.

The courses established to facilitate integration have also kept their teaching and learning structures intact for the most part. Many of today's ethnic studies programs have been modeled after, and have structures based on, these courses. Yet these programs were geared to produce attitudinal changes in favor of the dominant social culture and against the minority cultures. Their structures and teaching and learning philosophies go unchallenged even though such programs served in a sense as "instruments of oppression."

It should be explained that, in culturally

homogeneous and unified communities, general education is a benign servant of social harmony. But in a context of cultural domination or conflict, the educational system is caught inevitably in the cross-currents of power. In such a case, education may become more than just a process; it is carried on by organized agencies manned for the most part by appointed officials--both administrators and teachers--who derive their authority from those holding political and economic power. When the establishment exerts control over culturally subordinate and politically weak groups, as was the case in America for many decades, education becomes an instrument of oppression.

Some recently established ethnic studies programs have attempted to redirect course objectives and modify structures. Although consciously aware of the need to make structural and philosophical changes, those responsible have been unable to determine how to achieve this purpose in concrete terms. For this reason many of the new ethnic programs are characterized by vaguely stated goals and objectives. Program policy describes new program objectives and the steps necessary for bringing about change in such terms as "increasing contact," "creating awareness," "changing attitudes," and "valuing different lifestyles" (Foueh-ling, 1977).

When basic definitions of goals and objectives are confusing and hazy, vagueness renders difficult meaningful planning. New ethnic studies programs have the potential

significantly to affect the community in general and student interrelationships specifically. Thus it would appear to be important to define precisely new ethnic courses in terms of orienting philosophies, objectives, goals, learning and teaching structures, approaches, contents, roles, and scope. Clearly, positive change of racial attitudes and concepts can never be achieved if the roles, scope, objectives, and philosophies of new ethnic studies programs are not specifically differentiated from those of past courses. In the long run, the community at large may be negatively affected.

Need for the Study

The available research suggests that racial attitudes and issues are persistent problems in community colleges throughout the nation. Overt discriminatory acts occur daily vis-à-vis minority group members. The forces that touch off and perpetuate these behaviors are varied and intense. While racial tensions have decreased in the past decade, racial problems are far from being resolved on the community-college campus.

Community colleges, however, have the potential for effecting positive change. The colleges can become the focal points for challenges to establishment of new educational formats for race relations. Community colleges thus have the opportunity to modify and redirect students' negative attitudes toward minority groups. Such opportunity is provided in the form of units of instruction, instructional

models, and courses of instruction that are specifically designed to bring about positive change. A study of the relationship between the content of a specific ethnic course and attitudinal change in community-college students would provide information and guidance on relevant and meaningful course content. The ways in which students' attitudes change may become clear. Thus there is a need for studies such as the present one.

Studies are also needed to help resolve the definitions problem. Confusing and hazy definitions have imposed severe limitations on the potential of community-college ethnic study courses to effect meaningful, positive change. Studies such as the present one could basically aid in the complex task of describing the objectives, goals, philosophy, and structure of ethnic courses in general.

Research Hypotheses

In order to determine whether a relationship existed between an ethnic studies instruction course based on affective and cognitive structures of knowledge and the racial attitudes and concepts of community-college students enrolled in the course, three hypotheses were tested. They were expressed in the null form. The null hypothesis asserts that the true mean difference between two testings of the same group, or between two groups, is zero (Huntsberger, 1967).

A null hypothesis is accepted if statistical analysis gives values below tabulated figures at the specified

significance level. The conclusion is that no significant difference or change occurred as a result of the introduction of the new variable: in the present case, an ethnic studies course, an elective carrying 5 quarter-hour credits and consisting of 43 hours of instruction, with a duration of one quarter terminating in a two-hour examination. Rejection of the null hypothesis indicates that the differences obtained here were significant.

The study was specifically designed to test the following three null hypotheses:

1. There is no significant difference in the racial attitudes and concepts of community-college students about to participate in an ethnic studies instructional course and the racial attitudes and concepts of community-college students not about to participate in an ethnic studies instructional course, as determined by scores derived from administration of the Project Ethnic (PE) test instrument (see Appendix A, p. 83).

2. There is no significant difference in the racial attitudes and concepts of community-college students after participation in an ethnic studies instructional course and the racial attitudes and concepts of community-college students who did not participate in an ethnic studies instructional course, as determined by scores derived from administration of the Project Ethnic test instrument.

3. There is no significant difference in the racial attitudes and concepts of community-college students before

and after participation in an ethnic studies instructional course, as determined by scores derived from administration of the Project Ethnic test instrument.

Definition of Terms

The following terms were specifically defined for the purposes of the investigation:

Attitudes: feelings and emotions, favorable or unfavorable, toward persons, groups, principles or situations. According to Goldenson (1970), attitudes are complex psychological processes involving motivational, intellectual, and emotional components in varying proportions and ratios: "attitude patterns are considered one of the most characteristic expressions of personality" (p. 128). The term is operationally defined in the present study by the results obtained from administration of the Project Ethnic test instrument.

Ethnic studies instructional course: a college-level class program that teaches students through comparative analysis that no one ethnic group has been uniquely singled out as the victim of atrocities, racism, and dehumanization in American culture. The course requires readings of controversial literature, classification of racism, and other typical generalizations about ethnic groups as well as active involvement and dicsussions with persons from other ethnic groups. Problems and issues are discussed in small, informal group sessions. Social activities are an

integral part of the course. Field trips are required. Films are included to illustrate how four major ethnic groups in America have coped with social and emotional problems in such areas as employment, politics, economics, and education.

Ideas: thoughts or concepts about something or someone. The term is frequently used as a substitute for notions, conceptions, impressions, stereotypes, and similar words in constructions that otherwise are usually wordy.

Minority groups: the somewhat anomalous term most commonly used to identify a racial or ethnic subpopulation. In United States history, each ethnic and racial population was in fact once a numerical minority. Indians, Africans, and European immigrants of various ethnic backgrounds have come to be called minority groups. The comparative referent is the entire population. But the term has been applied in countries in which the "minority" is a clear majority: to South Africa, for example, where the dominant European "majority" in only about one-fourth the size of the black African "minority." Minority should identify a social condition and not necessarily a quantitative fact.

Stereotyped concepts: Relatively fixed, oversimplified and usually biased ideas or images, generally with regard to a person or social group. The term derives from the metal stereotype used in printing, which cannot easily be changed once it is cast. A stereotype is a special form of categorization in which certain attributes are selected

and used to identify persons or a group while other characteristics tend to be ignored. Stereotypes are almost always at least partly false, either because they are an oversimplification or because they have little basis in fact (Secord & Backman, 1964).

Assumptions

The investigation assumed, first, that the sample population was representative of the total general population of adult males and females attending community colleges and of those participating in social studies instructional courses at a State of Washington community college.

Secondly, the study assumed that the Ss in the sample population responded honestly and to the best of their ability to the Project Ethnic test instrument.

Lastly, it was thought that meaningful findings would be obtained, and would show what to teach and how to teach it so that persons of different racial backgrounds and ways of life would like each other better. This thought was grounded in what others have found in similar studies.

Limitations

The study was limited, first, to an examination of the racial attitudes and concepts of 350 community-college students continuing their postsecondary school educations at a State of Washington community college. The study was limited to that information that could be obtained from pre- and post-test administration of the Project Ethnic test

instrument.

The investigation was also limited theoretically by the fact that the researcher could not know of attitude changes that might have taken place due to variables unrelated to participation in an ethnic studies instructional program.

Third, an inherent limitation exists in an investigation of this nature in that there could be unknown variables or influences not considered by the study--variables that could significantly influence the study's results.

Finally, inherent limitations exist in the use of statistical methods to assess attitudes. But similar limitations inhibit the validation of findings in any study, whatever method is used.

Methodology

The present investigation employed an experimental design that called for 2 control groups and 3 experimental groups and pre- and post-test administration. One test instrument was used in the study to measure racial and minority group attitudes and concepts. This was the Project Ethnic (PE) instrument, a questionnaire developed and copyrighted by the researcher (1977) and based on the Purdue Scale for Measuring Attitudes toward any Defined Group, developed by H. H. Remmers (1960). The PE consists of a total of forty items measured on a five-point sliding scale. Items are specifically designed to elicit responses and to

measure differences of opinion concerning attitudes or behavior toward four ethnic American groups: Japanese, Mexicans, Indians, and blacks. The results of the questionnaire reflect the degrees to which various education models, college courses, and social contacts affect community-college students in their interaction with or reaction to ethnic Americans.

The subjects of the investigation were male and female students enrolled in community-college social studies programs. The 350 subjects were randomly selected from the total general population of students taking social studies programs at the selected community college.

Analysis of data involved tabulation of data from pre- and post-test administration of the test instrument. Average means, mean deviations, and variance were calculated according to ungrouped frequency distribution computations. Two-tailed tests of significance were employed to determine differences in group scores on data from the test instrument administration and for both pre- and post-test data. Significance was determined at the .05 critical level of probability. This controlled experimental method is considered by authorities to be an ideal model for scientific research (Huntsberger, 1967; Kenney & Keeping, 1956).

Collection and statistical analysis of study data were accomplished in four sequential steps: (1) pre-test administration of the PE test instrument and data collection for both the control and the experimental study groups;

(2) post-test administration of the PE instrument and data collection for both groups; (3) comparison, contrast, and statistical computation of pre- and post-test PE results for study groups; and (4) two-tailed testing of significance for data derived from both pre- and post-test administration of the instrument, accepted at the .05 critical probability level as determined by comparison of computed values with tabular data.

Summary

The present chapter served as an introduction to the investigation. The problem of the study was stated as centering on the lack of empirical research specifically assessing the relationship between racial attitudes and concepts and participation in an ethnic studies instructional course.

The investigation had the purpose of determining the differences in attitudes and concepts of male and female students before and after participation in a social studies course that contained ethnic studies instruction and a social studies course that did not. Limitations and assumptions of the study were noted; definitions of important terms were presented.

CHAPTER II

SELECTED REVIEW OF THE LITERATURE

The purpose of this study is to test the success of an ethnic studies course in affecting the attitudes and concepts of community college students. The study is mainly concerned with the changed attitudes of Whites toward ethnic Americans, particularly Blacks, Japanese, Mexicans, and Indians, as a result of some type of educational stimulus.

Hundreds of studies have dealt with attitudinal changes among students of ethnic studies. This literature review will examine what kinds of changes occur after students take ethnic studies, what factors change most noticeably among the students after instruction, and what type models produce attitudinal changes. The studies selected for review belong to three categories: Ethnic Studies Programs of Instruction, Ethnic Situational Factors, and Ethnic Group Contact. All of the categories exhibit various methods of testing theories regarding change of attitude toward ethnic Americans and regarding precisely what attitudes are affected. Rokeach (1961) has suggested that there is not only an attitude toward an object or person, but also an attitude toward situations which facilitates or inhibits

the expression of attitude toward the object. Most of the literature selected is intended to show Anglo-Americans that attitudes do change and that it is possible to bring about improved relations with ethnic Americans.

Very young children through college students were subjects for experimentation. While only a few experiments implied the occurrence of attitudinal changes resulting from ethnic studies, many were on-going experiments given systematic treatment in ethnic studies. Some of the studies did not indicate pronounced attitude changes, but neither did negative ethnic ideas become more pronounced.

All of the research studies included here did not adhere to the standard design for research studies and methodologies, so that the results produced by some of them may be unreliable. Any weaknesses in the research studies will be indicated as part of the reviews.

Several of the articles reviewed dealt with varied concepts of ethnics and ethnic studies, or were restricted to a particular institution or social organization. Others were commentaries including ideas that had not been tested in an actual classroom. Of the 20 studies, 11 were doctoral research studies conducted between 1970 and 1974. Another 6 were research studies conducted and included as a factual basis for textbooks published between 1933 and 1971. The remaining 3 were research studies published in educational periodicals between 1968 and 1973.

Teacher training programs, kindergarten through

college, involved many teachers in an effort to modify the attitude and behavior of professionals teaching ethnic students. The professionals were used in experiments aimed at investigating attitudinal behavior, values, needs, and personality traits after training. After instruction, many teachers were successful in meeting problems encountered in the classroom and were able to modify their prejudiced attitude quite considerably.

Many researchers who wanted to use their findings for inclusion in textbooks felt that situational factors can produce positive results and implications for the support of continued, strong programs in ethnic studies. All of the authorities felt that educational institutions should encourage cultural differences and that educators in these institutions should help students develop ethnic literacy as well as respect the culture of ethnic youth. Any institutional programs not reflecting these characteristics should be changed so that they may enrich students as human beings capable of living more productive and fulfilling lives.

Ethnic groups contact studies were considered as other avenues outside the formal classroom that can help bring about positive attitude changes. Two of the studies were not conducted with "pencil and paper" but were the results of interviews with Plains Indians and with Blacks. Even though these two studies were politically inclined, they point out rather clearly that the social environment of people influences their attitudes toward other ethnics as

well as toward the dominant culture.

Ethnic Studies Programs of Instruction

In 1971, Carol Payne Smith of Michigan State University conducted a research study for preparing teachers of the disadvantaged (the development and procedures of an experimental program). A questionnaire was used to determine the characteristics of those students who had chosen to enter the program since its inception in 1968. The objective of the program was to determine whether the program was actually helping new teachers meet the challenge of teaching the disadvantaged.

The questionnaire revealed that many of the teachers initially preferred to teach in middle schools, but after undergoing an intensive program to teach them how to deal with disadvantaged children, 90 per cent of the teachers decided that they would prefer to teach in low-income schools. Even those who were in low-income schools at the time did not want to transfer to middle schools. The teacher education class was rated as helping the teachers very well or at least well, and to some extent in preparing them for problems concerned with motivation, low reading achievement, student's low self-concept, racial barriers and other problems encountered in the classroom.

The purpose of a study by Paul Etchecoinberry, University of California (1974), was to examine the effects of group counseling on the attitudes, feelings, and behavior toward school alienation, study anxiety, and school behavior

of Chicano Inner City EMRT (Emotional, Mental Retarded and Trainable) students. The research design utilized an experimental pre/post control group design. Instruments used were the Study Attitudes and Methods Survey (SAMS) and school records of behavior, specifically absenteeism, tardiness, work habits, and cooperation. The t test method of analyzing the difference between means of experimental and control groups was utilized in this study. The repeated measures t test was used to analyze the pre/post differences of the experimental and control groups for each of the dependent variables.

It was obvious that group-centered counseling does have a significant effect on the attitudes, feelings, and school behavior of Chicano EMRT students attending a large-city school. This study indicated that attitudinal concepts did change in specific areas of school alienation, study anxiety, and school behavior patterns.

The influence of an ethnic relations instructional program on the modification of attitudes of teacher candidates in elementary education was the subject of research conducted by Dick Puglisi, Georgia State University (1973). The purpose of Puglisi's study was to determine whether there was a relationship between instructional units based on a conceptual ethnic relations structure of knowledge and the modification of prejudiced attitudes held by teacher candidates in elementary education.

In this study, the students were juniors and seniors

attending the University of Florida during the summer of 1972, enrolled in the College of Education. Three experimental groups and one control group were used in the study. The study tested the hypothesis that there would be no relationship between attitude change and knowledge gain.

The principal measuring instruments of Puglisi's study were a cognitive achievement test (RCPT) (1-5) and two attitude scales (social distance and desegregation scales). The results of this study showed that the treatment, an ethnic relations instructional unit, had a significant impact on the knowledge level of experimental subjects. Post-treatment of the social distance scale responses yielded significant differences at the .05 level when experimental groups I and II were compared with control group IV.

The researcher concluded that, in instances when instructional units are used as treatment, prejudiced attitudes of certain subjects are modified. A weakness of the study is that the researcher did not report exactly which attitudes had been modified as a result of treatment by instruction.

James Vornberg, of the University of Arizona (1973), conducted a study of cultural acquaintance experiences of students in relation to ethnic groups. The purpose was to examine the attitudes of North American secondary students toward ethnic groups after living in Brazil. Specifically, relationships were examined for changes in general attitude toward ethnic and racial integration.

The need for this study stemmed from the concern of educators to familiarize students with other ethnic groups and to assist them in accepting those groups as social equals, at the same time identifying programs and procedures which are successful in changing student attitudes toward ethnic groups.

The study was conducted at an overseas American high school in São Paulo, Brazil. The school had a 40 per cent non-American student body. The curriculum emphasized language and cultural studies. Four sociological instruments were administered to the students at the beginning and at the end of school. Biographical data were collected from school records, a questionnaire, and student compositions.

The data collected were subjected to the ANOVA repeated measures test and to correlation procedures in order to determine whether changes in attitude took place and to discover whether relationships existed between change scores and biographical data.

The design of this research study was poor: it had no control group. Furthermore, a statement was included in the study indicating a weakness in the instrument for measuring specific attitudinal changes. Because the analysis of variance had not been performed carefully, a contradiction resulted: the study showed that the school had done nothing to prepare its students for the unfamiliar value systems and cultural differences which they encountered, although emphasis had been placed on language and cultural

studies. Also, the study appears to have mixed course experience with travel experience.

The study, even though it exemplified poor design, indicated that many ill feelings toward host nations are the result of inconveniences rather than of an association of the ill feeling with a lack of specific training and emphasis on language, cultural, and sociological problems.

An innovative approach to interdisciplinary curriculum development utilizing multi-ethnic literature was researched by Jean Lightfoot, of Northwestern University (1973).

The study was intended to present an interdisciplinary approach to curriculum development in the areas of English, social studies, mathematics, science, and psychology. The curriculum used multi-ethnic literature as a point of departure in bringing about attitude change.

The entire student body at the Chicago Postal Street Academy was considered in a program designed to reflect the realities of the community and an educational experience which would be consistent with the needs, aspirations, objectives, and characteristics of the student population.

An experimental group of 50 students and 5 teachers was used in the study. The subjects were exposed to the interdisciplinary curriculum and multi-ethnic approach. A control group followed the regular academy program. The aptitude-achievement test battery of the Academic Evaluation Council, Form RKH, level (10-12) (7-9) (4-6) was used. The

test results were calculated by the Academy of Testing Services.

The data were analyzed and teacher evaluations collected in the project, indicating that there are definite positive implications for utilizing multi-ethnic literature in effecting attitude changes.

The results of this study imply that those programs which use ethnic materials as a way of teaching intercultural relations have some potential for success. It would be important to use the study to document what positive attitude changes definitely do occur. This study had a standard research design, and the results are, therefore, reliable.

Several studies were reviewed which involved attitude changes among elementary school students. Joann Whitmore, of Stanford University (1973), researched a leadership program designed to improve the attitudes and behavior of Black elementary students. Whitmore called her study an action research project. It was part of an in-service education project conducted by the Stanford Center for Research and Development in Training. The students were low-income, Black, elementary 4th-, 5th-, and 6th-grade students.

Whitmore believed that research concerning social learning theory, group dynamics, behavior modification, and attitude change provided the framework for a leadership program intended to increase the social value of constructive classroom behavior and to generate more positive pupil

attitudes toward self and school. Specific aims were formulated to reduce the disruptive negative behavior of some socially powerful black students.

The research study used eight teachers who identified 64 female and male social leaders, then classified each as usually positive or negative in attitudes and behavior. Thirty-two leaders, 4 from each class, comprised the leadership experimental group. The remaining 32 leaders served as the control group. The leaders met twice a week in the experimental group and implemented projects daily to improve interpersonal relations in the school in order to develop a more harmonious and productive learning environment.

They studied the school problems and designed good-citizen programs and projects. Effects of the intervention upon attitudes were determined by measures of self-concept, perceived-locus-of-control, social efficacy, and attitude toward school. In the study, Whitmore used the Sears self-concept inventory, Gordon's how-I-see-myself scale, and Hess's locus-of-control questionnaire.

The negative leaders often showed significant changes in attitude, but benefited mostly in their behavior. Post-self-report results indicated that the leadership program was directly related to the degree of success as leaders, and that programs of this type can help elementary-school students improve their behavioral attitudes and develop a more positive self-image.

Whitmore's study did not reveal any significant gains

in self-concept. She seems to have confused the issues of behavioral attitudes and self-image. The basis upon which she chose the students for experiment was not clearly defined. The description of the stimulus for treatment seemed vague. The data-collecting process utilized an excessive number of measuring instruments. Whitmore concluded that, in the leadership group of females, the negative attitudes decreased. The male leadership group increased in efficiency, internal acceptance, and responsibility.

Paul Staiert's research study, conducted at the University of Denver (1971), seems most valuable in relation to the current study. Staiert noted changes in selected attitudes, values, needs, and personality traits of participants in a fellowship program for prospective teachers of the disadvantaged. His purpose was to investigate the changes in the attitudes, values, needs, and personality traits of 13 participants during and after completion of the prospective teachers of the disadvantaged fellowship program offered by the University of Denver--starting in the fall of 1968 and ending in the spring of 1970.

Staiert was concerned about what attitudes, values, needs, and personality traits were demonstrated before the start of the program, during the program, and after the program, and to what extent shifts of attitude were in the direction of those characteristics deemed desirable by significant writers in the field. The instrument used included 16 personality questionnaires, the Edwards personal

preference scale, a study of values, acceptance of self and others, a tolerance prejudice attitude scale, the Q sort, and the teacher character Q sort.

In general, the participants demonstrated empathy even though they were not a typical, random group. They demonstrated a more self-confident approach toward ethnics and a desire to meet the needs of the disadvantaged student. From pre- to post-testing, the 13 participants demonstrated a shift, on an average of 30 items out of a possible 43, toward the position considered desirable by significant writers in the field.

Statistically, considering attitudes, values, needs, and personality, a 70 per cent rate of desirable direction change was observed. A high percentage of the changes observed was due to the pre- and post-testing and to the analysis comparing attitudes and values before and after the treatment period. Perhaps, if more attention is given to comparing pre- and post-test periods, particular attitudinal changes that do occur among experimental groups can easily be identified.

Peter I. Rose (Fall, 1966), mailed questionnaires to a group of students known to have taken courses in race relations, and to control groups who had not had such courses, at two universities in Massachusetts. One was a large state university; the other was a medium-sized private institution. In the first case, 300 students were randomly chosen from the student directory of 10,842 names, after

those known to have taken race relations courses were eliminated. The questionnaire dealt with the student's background, both personal and academic, his activities, and his attitudes concerning race relations. Questions were also asked about what techniques had been used to teach the courses to the students. The questionnaires were mailed with a cover letter stating that the purpose of the study was to survey student attitudes and levels of information concerning racial and ethnic relations in the United States.

Out of the 710 questionnaires mailed, 343 (or 48 percent) were returned within one month. Of these, 109 were received from students who had taken a course (52 per cent of the experimental group) and 233 from the control group (46 per cent). Of particular importance was the difference in attitudes which consistently appeared between students who were taking or would like to be taking a course in race relations, and those who said they would not do so. Upperclassmen, women, students from large cities, and Jews were disproportionately represented in the "course-taking" group. Those students who had taken the courses were more involved in civil rights, more sympathetic to minority problems, and more willing to interact on a personal basis with minority groups, especially with Blacks.

The level-of-information test results showed that students who take a course in race relations are almost exactly comparable in terms of grade-point average with those who do not. Personal factors or attitudes are more important

than general ability in determining what students get out of ethnic studies. Social class and political differences did not appear significant in terms of who does or does not take courses. The data gathered did not pursue the reasons why some students preferred not to take race relations courses.

Because of the importance to learning of class discussions, students who discussed subjects with professors scored higher. In deciding which kinds of discussions were useful, the students felt that clearing up students' questions about the material used and several points of views about controversial issues scored in the highest category.

Those students reflecting a more liberal attitude toward minorities scored higher than those with less liberal positions because it was assumed that they had been better educated. Using a scale of the degree of willingness to engage in various sorts of activities with Blacks ranging from home entertainment through permitting a daughter to marry a Black, it was found that, in relative terms, more than twice as many students who were placed in the highest category on the scale also scored high on the level-of-information test as did students who showed the least willingness to interact. The level-of-information test gave some objective measure of what was actually learned.

Rose concluded that, whatever attitude changes may result, the courses in ethnic studies now being taught need to deal with the real problems that students indicate they might have. Ethnic students meet challenges far beyond the

classroom. They should be taught about the relationship between physiognomy and cultural activity, about relations between various racial groups, and learn about results of contacts between the dominant culture and minorities. Rose's study indicated that the subject of race and race relations is not a smattering of half-digested facts and theories but an integrated and meaningful subject for serious students.

Instances of schools and private concerns using ethnic studies as a means of attitude change were considered and included in the research. The Multi-Culture Institute in San Francisco (1973) is one example of a program that operated an experimental school for three years, trying to effect racial attitude changes among elementary-school students.

The Institute tried to deal with knotty issues about racial problems which come up once the question is posed, "How can we teach ethnic relations to elementary school children?" An approach was tried that took into account each child's background. Each student learned about an ethnic group with which he identified. Subjects were presented in positive, realistic, and warm terms. The history, folklore, art, music, and proverbs of each ethnic background were used as vehicles for cognitive learning and for pride in self, family, empathy, acceptance of others, openness to diversity, the ability to see the other person's point of view, and the whole range of community interaction and skills. Positive projects were employed which exemplified

some of the better ways of teaching ethnic studies. The results of this program were not tested, for the purpose of this approach to attitude change was to try a more realistic method of teaching elementary ethnic students. The tone of the program was upbeat, optimistic, and inspirational for teachers who wish to bring about attitude change among ethnic groups in a particular classroom.

Dr. Martin Rice, University of Georgia anthropologist, performed research on changing the attitudes of secondary students through education (1970). Rice used a unit of instruction, Race, Caste, and Prejudice (RCP): students engaged in field research, stimulation gatherings, and non-participatory observation, and studied social anthropology. The variables in the study were the results of daily observation in the classroom, informal student feedback, unstructured interviews, informal teacher feedback, and formal teacher evaluation conferences.

The purpose of the study was to assess the impact of a secondary school ethnics relations unit on the attitudes of students, its results, and implications from a cross-cultural standpoint. Rice used a cognitive and affective scale based on Rokeach's (1960) idea that an attitude consists of two overlapping dimensions, one cognitive, the other affective. It was set up to induce the attitude stimulus. The control group design was used--6 experimental and 6 control groups from two high schools. One hundred fifty seven Whites and 10 Blacks constituted the experimental

group. One hundred three Whites were in the control group, basically designed to measure White attitudes toward Blacks.

At the end of the treatment period, the experimental group held more favorable ethnic attitudes than did the control group. The findings of the treatment intervention based on semantic differential were complex and cloudy. In the ethnographic analysis, Blacks were more sensitive to the material in RCP and became more emotionally involved. None of the classes held a half-White, half-Black racial balance which is crucial to successful Black-White relations. There were too few Blacks represented in the experimental class. It was concluded that role playing does bring about attitudinal changes, especially when controversial issues are being discussed.

Paul Inbody, of Oklahoma State University (1972), conducted a study in student development dealing with the relationship between liberal arts education and racial prejudice. The scope was an attitudinal study concerned with students' development in the area of racial attitudes. Variables in the study were geographic location, residence, and socioeconomic status.

Inbody used the Bogardus social distance scale to measure the attitude of White toward Black students. This limited sample did not disclose any significant relationship between liberal arts education and levels of prejudice and the increase in attitude scores of a control group showed no gain. There was little correlation between attitude change scores

and personality variables. The study suggested that situational factors, unless thoroughly tested, may produce unreliable results and create weaknesses in the study.

Another research study which needs mention here is the one conducted by Madeline Slowik, of the University of Illinois at Urbana, Champaign (1974). Investigated was the attitude change toward Blacks, Jews, and Polish Americans of Northern and Southern college students between early 1967 and late 1972. A questionnaire developed from Adorno anti-Semitism and ethnocentrism scales was mailed to 300 students attending two comparable colleges, one in the North, the other in the South.

Only in attitudes toward social distance did a significant difference remain. The study revealed that the attitudinal convergence reflected a Southern increase in tolerance toward all three groups, coupled with very little Northern attitude change, and in some cases, even with a slight increase in hostility toward minorities in the North.

There is a question about the variable of geographic location, northern or southern, as far as the location of the colleges is concerned. Slowik noted that prevailing theories of attitude changes in contact, reference groups, mass media, and parental influence do not appear to account for changes in attitude toward the minority groups observed. Salient attitudes toward particular groups were instrumental in attitude change. Using an open-ended questionnaire, the researcher found that salient contact with Blacks through

desegregation and busing in the home community and on college campuses had by itself stimulated increased positiveness toward Blacks in the South. Attitudes toward Black aggressiveness and violence on Northern campuses, reflecting an emphasis on Black power and separatism, had provoked little positive change, and in some instances, increased hostility toward Blacks in the North.

Movies are a strong stimulus on which to base attitude changes. Several of them have methodological weaknesses. Sampling problems have not been given much attention. Too many studies conclude with the "bad before, better after" theory. However, as measured by verbal tests, movies can have an adverse effect on attitude change. L. L. Thurston (1933), in his study, Motion Pictures and the Social Attitudes of Children, showed the movie "Birth of a Nation," which pictured Blacks in a very unfavorable light, to 434 students, grades 6 through 12, in a small Illinois town with no Blacks. After five months, it was found that 2 per cent of the attitude changes measured among the students had been due to the film. The results of the study did not take into consideration whether new attitudes were formed and reshaped later attitudes, or whether nonverbal behavior was affected.

In another study aimed at reducing prejudiced attitudes, 329 students at a Southern state university were shown "Gentleman's Agreement," a successful Hollywood picture which took a strong stand against anti-Semitism. Students had first recorded their attitudes on a ten-item anti-Semitism

and ten-item anti-Black scale. After seeing the film, they were again asked to record their attitudes and were compared with 116 students who had not seen the film. The results showed that 49 students, or 42.2 per cent, were less anti-Semitist and that 67 or, 57.8 per cent showed no change after the stimulus. The difference was significant at the .001 level. Attitude changes were affected more by word-of-mouth than by visual influences.

Intergroup relations may have an emotional appeal more likely to change attitudes than a factual appeal. Some emotions are aroused that may not lead to tolerant or humane behavior. Movies as a means of bringing about attitudinal changes need to undergo thorough testing before different types of audiences before it can be said that they definitely have an effect on attitude change and behavior.

Attitudes toward Blacks and Whites were studied in a survey concerned with patterns of change conducted by Jeffery M. Paige (1968). His interviews were given to a sample of 236 Black males between the ages of 15 and 35 who lived in the riot area of Newark, New Jersey. The interviews were conducted by Blacks. In order to compare the results with earlier research, a number of questions used by the Cornell research group (1949), were repeated in the Newark interviews.

The data were anlyzed and presented in tables showing hatred of Whites and social distance by age, religion, and socialization. Both the demographic and psychological

determinants of anti-White attitudes changed markedly as the social context of the group conflict changed. The association between in-group pride and militance remained unchanged. The findings further pointed out that psychological mechanisms such as scapegoating and low self-esteem frequently used to explain attitudes about ethnicity are unlikely to be useful in understanding anti-White attitudes in Blacks.

This study revealed that ethnic attitudes change rapidly in response to political change. When this study was conducted, the Black Panther Party had achieved national prominence. Care should be taken not to overinterpret attitudinal results, for attitudes, depending on a political situational factor, may never vary over a period of time.

Ethnic Group Contact

In a study analyzing the change in anti-Black attitudes of student teachers as a result of interracial contact during student teaching, Raymond A. Cusic of Indiana State University (1973) discovered what happens to anti-Black attitudes of student teachers during their student teaching experience.

The variable in the study was the score on the writer's constructed prejudice inventory in dealing with interracial contact as indicated by Black students attending the school. The hypothesis stated that student teaching field experience would reduce prejudice against Blacks. The student teachers were pre- and post-tested, using the

prejudice inventory. Contrast was between the teachers who had interracial contact and those who did not, with a low contact range being deleted. Only those students in a climate characterized by 8 per cent or greater Black enrollment were considered to have interracial contact. The weakness of this study lies in the selection of schools having a mere 8 per cent Black enrollment.

Too few Black students in any one class of school is a condition that does not measure adequately the attitudes of the students, nor does teaching per se necessarily produce attitude change, according to a study by Lacy (1956).

The findings of Cusic (1973) revealed no significant differences between students who experienced contact and those who did not. The students who experienced no contact with Blacks increased in prejudice scores from pre- to post-test significantly, due to an assumption of negative attitudes about Blacks prevalent in the school environment. Teaching in culturally integrated environments is preferable to teaching in all-white environments because prejudice alone will not increase as it does when teaching in all-White environments.

Studies of growing children show something else. Children are taught the first lessons in discrimination (L. L. Thurston, 1933). They learn prejudice, and to prejudge. America emphasizes competitive attitudes and pride in one's own group. Studies also indicate that prejudice is widespread throughout White America. Thurston showed that

one kind of White attitude criticized the Negro for behavior which stems from Jim Crow conditions. Research revealed that prejudices were stubborn and did not yield readily to logic or reason.

In summer, 1971, a poll-taker in Oklahoma questioned Whites about their racial attitudes. He found the widest differences between young and old. Lack of information about other races no longer serves as a basis of bigotry. The truth about various races and how people can change to holding positive attitudes is available to everyone willing to listen. With education about the culture of ethnic Americans, educators, anthropologists, and psychologists have engaged in much research trying to decide where racial attitudes need changing the most.

In interviews with 19 Indian and other Asian students in the United States, Lambert and Bressler (1952) discovered that contact, even when courteous and helpful, did not automatically foster attitude change. Whenever Indian students encountered certain sensitive areas that involved low status for their country, they tended to respond negatively. Ideas about India are basically negative and the country is considered an undesirable place in which to live. Some prejudices are impervious to modification by experience. Behavior that does not harmonize with the prejudice may not be seen at all. Contact does not necessarily lead to attitude change among ethnic groups.

Mackenzie (1948) found that, among university

students, when several variables that might influence the results were controlled, knowing professional Blacks and having a variety of contacts with them did produce significant attitude changes.

William Savage, Jr. (1967), in his study of contemporary racial attitudes in two Southern plains communities located in Oklahoma, inhabited by Kiowas and Kiowa Apaches, gave information reflecting racial attitudes. The study, funded by the Doris Duke Indian oral history project, used materials as told from the Indian's point of view in assembling accounts and observations of Indian history.

The attitudes of the Whites as informants about Indians did vary in proportion to the contact the informants had with them. Indians were perceived by Whites as intelligent, but Whites cited examples of uncivilized behavior. They were considered clannish. It was felt that the attitudes the Whites had toward Indians arose from a misunderstanding of Indian history and culture. Whites felt that the Indians squandered their money on shawls, blankets, and frivolous things, and that Indians had grown ignorant on taxpayers' money.

Indians, likewise, were fully aware of attitudes toward them. Through independent interviews, Indians disclosed that they resented being linked with Negroes as members of minority groups.

Indians seek forensic defense of culture and mores. Contemporary Indian attitudes are reflected in folklore.

There were no accounts of sexual contacts with Whites. Disagreement between Indians and Whites indicated a distinct and definable racial prejudice.

If given the proper educational stimulus, attitudes about ethnic Americans do change. These attitudinal changes can contribute significantly to a better understanding of man and his cultural environment.

Implications of the Review for Current Study

The review of literature demonstrated, first of all, that attempts to study ethnic studies effects on the attitudes of community college students fits a definable research study. Moreover, the results give an indication of what kinds of models should be set up to effect attitude change and some results that occur after the instruction intervention.

This study fits into the category of a research design dealing with the whole problem of race and intercultural relations among community college students. Three studies were selected and included that dealt with attitude changes among college or university students. One of the studies was an attempt to determine a relationship between an instructional unit based on ethnic relations and the modification of prejudiced attitudes (Puglisi, 1973). This study used an achievement test and a social distance scale.

Another study dealt with student development, showing the relationship between liberal arts education and

racial prejudice (Inbody, 1972). The Boardus social distance scale was the main data-gathering instrument here.

The third and most significantly thorough study conducted with college students was one which used a mailed questionnaire dealing with the students' personal, academic, and ethnic background, attitudes concerning race relations, and techniques used to teach ethnic courses (Rose, 1966). This study specifically used as an experimental group those students who had taken ethnic coursework. The researcher used a modified version of a social distance scale and a level-of-information questionnaire in preference to the attitude scale normally used.

Of the three studies conducted with college students, all seemed to utilize experiments with on-going ethnic programs or with students who had completed coursework in ethnic studies. None of the three mentioned were involved with community college ethnic studies courses. Community colleges have a wide selection of ethnic students ranging in age from 17 to 60. The findings after conducting a study on attitude changes can be valuable to students, faculty members, and institutions alike. Lamar, in his article on how the black student perceives the community college, stated:

> In the area of the curriculum, the minority student's perception of the college environment is greatly influenced by the kinds of programs that are recommended to him (Lamar, 1974).

The current study does not make use of the social

distance scale as a necessary method for fact-gathering data related to attitudinal and conceptual changes. The questionnaire used in this study will measure social distance to a much greater degree. Many community colleges are unaware of many ingrained negative attitudes because of open enrollment and the selective nature of the coursework in ethnic studies. After a thorough study of the questions asked in social distance scales (Simpkins and Yinger, 1965), it is evident that too little attention is given to variations. The differences in education, region, and class generate emerging patterns with results falling in the same order. As a result, many studies which use social distance scales may indicate a need to measure the variations of social distance as well as some nationally-shared traditions about ethnic Americans.

This study, testing the success of an ethnic studies instructional course in changing attitudes and concepts about ethnic Americans, seems to be unique in the realm of higher education in its efforts to ascertain what factors influence changes, and where the changes are most likely to occur, by using an attitude scale.

Of the 20 studies reviewed, 16 used either high school, college, adult, or postgraduate students as experimental groups. The studies conducted with elementary students, however, were valuable (Whitmore, 1973; Thurston, 1933; and the Multi-Cultural Institute); they showed that elementary school students were amenable to change of attitudes as

were high school and college students.

The literature reviewed also indicated that many studies, as the present one does, utilize pre- and post-tests, open-ended questionnaires, and affective scales (Smith, 1971; Cusic, 1973; Puglisi, 1973; Vornberg, 1973; Staiert, 1971; Rice, 1970) as a valid means of standard research.

Of the studies reviewed, however, two used biographical data (Rice, 1970; Vornberg, 1973). Biographical data, such as age, sex, educational level, and geographic location, as stated in the methodology section of this study, will acquaint the researcher with facts about the students undergoing experiment and with the variations of matched changes in control and experimental groups, but will not influence the dependent variable. However, it has been shown here that the attitudinal and behavior changes that occur are influenced by sex and age (Jeffery, 1968; Whitmore, 1973).

Several studies cited out of the 20 included here for review used an experimental design (Inbody, 1972; Cusic, 1973; Etchecoinberry, 1974; Puglisi, 1973; Rose, 1966; Rice, 1970; Mackenzie, 1948). This design is used in the present study because it lessens the probability of inaccurate interpretation of results. It will establish the time priority of change, whether the experiment produced change in the predicted direction, and whether the change was caused by the experimental variable.

For the last forty years, researchers have

systematically collected data concerning attitudinal changes. In the 1960's, the ethnic studies terminology became useful; however, that ethnic studies can show one side or the other should be emphasized. They teach the preservation of ethnic culture on the one hand, but assimilate students into a pluralistic culture on the other hand (Crouchett, 1975).

Out of the studies reviewed here, none showed that social contact alone was sufficient to produce changes in attitudes and behavior. It must not be assumed, then, that racial prejudices are not as prevalent in areas with a percentage of ethnic groups as they appear to be in communities where no ethnic groups live or visit. Social and environmental factors are not incidental to change. They may vary over a period of time, depending on the political status of a particular area (Page, 1968; Rose, 1966; Cusic, 1973; Lambert & Bressler, 1955).

Summary of the Literature Reviewed

Studies selected for review were placed into two sections: Ethnic Studies Programs of Instructions and Ethnic Group Contact. The literature review examined the kinds of changes that occur after students take ethnic studies, what factors changed most noticeably among students after instruction, and what types of models produced attitudinal changes.

The first subsection reviewed a total of 14 studies; the second reviewed 6 studies. All were directly involved with attitudinal and conceptual changes through ethnic

studies programs or they implied a need for ethnic study programs as part of the total education of students. The selections indicated the relevance of ethnic studies as one way for community colleges to affect attitudes about ethnic Americans.

Some of the studies included in the review did not conclude that completely favorable attitude changes had taken place after the treatment period. None, however, concluded with negative findings. Studies included in the review showed that social contact alone was not sufficient to produce changes in attitudes and behavior. In addition, studies showed that a single means could not adequately measure changes in attitudes; studies also proved that no single methodology could adequately document the wide variety of evidence that showed attitudinal changes resulting from an ethnic studies instructional model.

CHAPTER III

METHODS AND PROCEDURES

Chapter III summarizes the procedures and methodology employed in the present investigation to collect and analyze the study data. The first step toward achieving this purpose was based on research principles enunciated by two different authorities. According to Anderson (1967), in planning a research study the investigator should first select the method or methods most appropriate to his particular problem situation. Barr (1963) cautioned that, in addition, all appraisal and research or data gathering "should first be made in the light of objectives" (p. 7). Thus the information that the investigation requires should first be specified.

Information related to the effects of an ethnic studies instructional course on the racial attitudes and concepts of community-college students was fundamental to the present study. Therefore, it was of vital importance to obtain adequate data relating to the racial views and concepts of students before and after course participation in order to initiate a meaningful investigation. Chapter III, thus, deals with the demographics of the sample population, the pilot study, test instrument description and

administration, research design, and quantitative methodology.

Demographics of the Sample Population

Of the total of 350 subjects comprising the pre-test sample population, 179 were male and the remainder were female. Of the 350 Ss participating in pre-testing, only 294 were involved in post-testing. The difference in the sample population totals was attributed to the number of students dropping out of the ethnic instruction and other social studies courses before completion.

Subjects were randomly selected from the total general population of students taking social studies programs in a community college located in Tacoma, Washington. Experimental group Ss, however, were randomly selected from students enrolled in ethnic classes only. Major ethnic minorities were represented in all experimental groups. Of the 176 subjects comprising the three pre-test experimental groups, 94 were male and 82 were female. Only 150 pre-test subjects were also involved in post-testing. Still, all minority ethnic groups were represented. Of the post-test experimental subjects, 88 were male and 62 were female.

Major ethnic minority groups were also represented in the control group sample. Of the 174 subjects comprising the two pre-tested control groups, 88 were male and 86 were female. Although 174 students were involved in pre-testing, only 142 participated in post-testing; 85 were male and 56

were female. Although there were three fewer representatives of the Mexican-American ethnic minority group, major ethnic groups were represented in the post-tested control groups.

The ages of experimental group males involved in pre- and post-testing ranged from 18 to 68; their mean age was 20.4. Ages of the experimental group females participating in pre- and post-testing ranged from 17 to 57; their mean age was 20.2. Post-tested control group males ranged in age from 18 to 57. The mean age was 24.8, while the mean age of post-tested control group females was 19.6. Their ages ranged from 18 to 68. Even though there was no effort to elminate subjects who did not take both pre- and post-test, it was felt that one or two students were not significant enough to influence attitudes and cause a shift in the variable.

The Pilot Study

The primary purpose of the preliminary pilot study was to pre-test a specially constructed test instrument for possible use as the main data-gathering instrument of the present investigation. After extensive consultation with research staff faculty members, the test instrument was approved by this researcher's advisor, who also helped with the wording of the test questions. The instrument was subsequently administered to a small sample group by one of the school's sociology instructors. The sample was randomly selected from students taking sociology programs at the

college.

On completion of the pilot study, the test instrument was reexamined by faculty members in light of the results of the preliminary investigation. The validity and reliability of the instrument was confirmed from statistical analysis of raw scores for means, mean deviations, frequency distribution, and frequency polygon by *t* testing.

Test Instrument Description and Administration

The instrument used in the investigation to collect and measure data pertaining to racial and minority group attitudes and concepts was the Project Ethnic (PE) test instrument (see Appendix, p. 84). The PE instrument consisted of a total of 40 items measured on a five-point sliding scale. Arrangement of the items contained in the measure took place in accordance with the table of random numbers.

The PE instrument was based on an instrument developed by Rhemmers and Oppenheim (1966), which attempted to measure attitudes toward one or more classes of attitude objects. Statements contained in the original scale related specifically to attitudes toward four defined groups: Mexican-Americans, Black Americans, and Japanese and Indian Americans. As regards validity, the Rhemmers and Oppenheim scale correlates at .79 and .84 with the Thurstone and Likert-type Attitudinal Scales. As regards reliability, the Rhemmers and Oppenheim scale compares favorably on repeated

test administrations; specifically, it has produced reliability coefficients of .85 and .90.

Test administration and data collection were carried out during the Winter Quarter, 1977, at the subject community college. This researcher personally appeared before the three experimental groups to administer the instrument for both pre- and post-test data collection purposes. The instrument was administered to the two control groups by a staff member and a social science instructor for both pre- and post-testing data collection purposes.

The nature of the study and the purpose of the test instrument were explained to all subjects prior to both pre- and post-test administrations. All students were assured that the information collected was to be used only for the purposes of the present investigation; each was told not to sign his or her name on the instrument. Each was asked to answer each test item to the best of his or her ability and to make sure to respond to all test items.

Research Design

The pre- and post-test research design using both experimental and control groups appeared appropriate to the present study. The intent of the study was to try to ascertain whether or not participation in an ethnic studies instructional course led to significant differences in the racial attitudes and minority group concepts of community-college students. For this reason the subjects of the study

were divided into five separate groups: three experimental and two control. The data collected were analyzed for each of the five groups according to the type of information desired.

Collection and evaluation of study data were accomplished in four sequential steps. These were as follows:

1. Pre-test administration of the instrument and data collection for both control and experimental group subjects.

2. Post-test administration of the PE test and data collection for both groups.

3. Comparison, contrast, and statistical computation of pre- and post-test data for the study's groups, specifically taking into consideration the differences in the number of subjects participating in pre- and post-testing.

4. Evaluation and determination of the significance of the results.

Quantitative Methodology

Figure 1 provides a pictorial diagram of the statistical design model utilized in the present investigation. Data derived from pre- and post-test instrument administration were subjected to Critical Ratio (CR) test computation to determine whether any significant differences existed between the experimental and control groups' mean scores. There are several different types of CR tests used for a variety of purposes (Blakeslee & Chinn, 1971; Garrett, 1956;

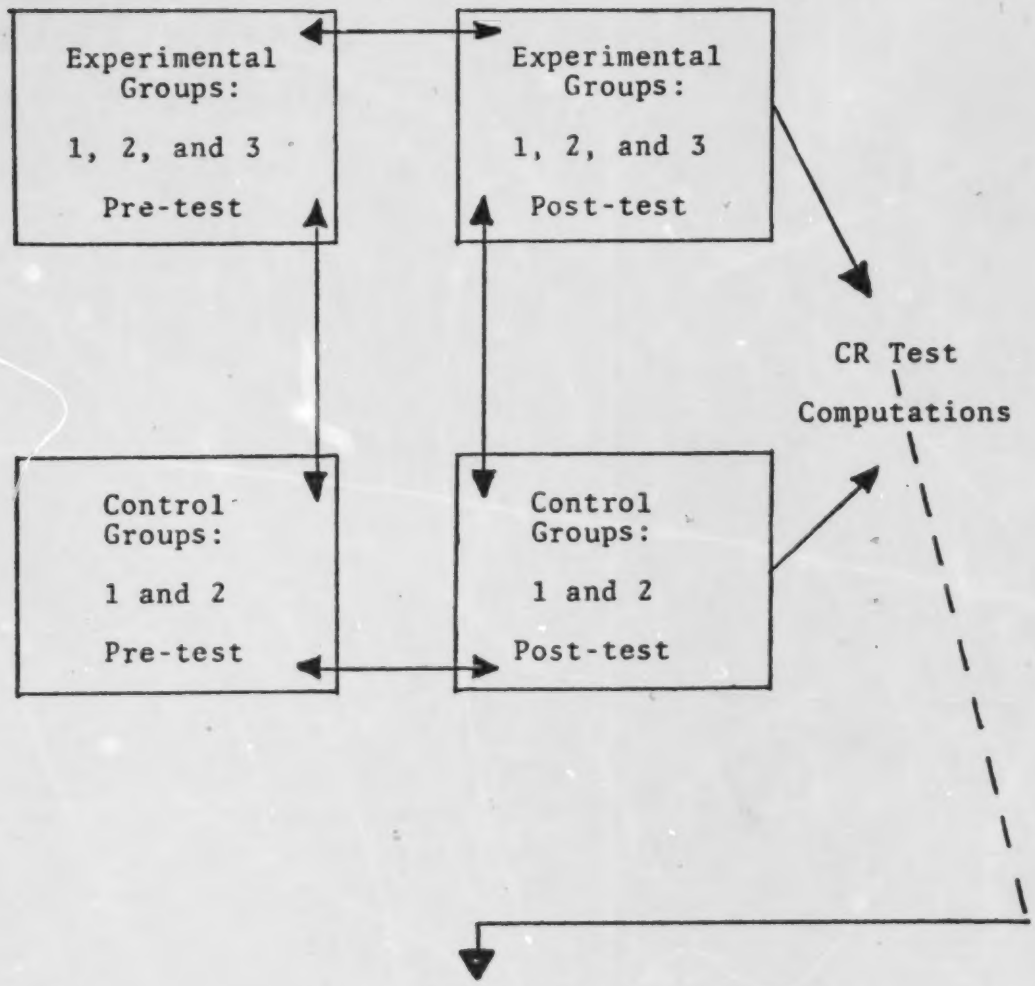

Fig. 1. Statistical design model

Huntsberger, 1967). However, the present investigation used the CR test for the usual comparative purpose.

It is important to note that the CR test is similar to the t test, which is also used to test the significance of differences between sets of statistics (Garrett, 1956; Huntsberger, 1967; Reichmann, 1962). The t test, however, is used with samples whose N is smaller than 30 while the CR test is usually used where the samples number 30 or more (Kenney & Keeping, 1954; Reichmann, 1962).

The critical ratio, it should be noted, is the ratio of differences of two statistics and the standard error of their difference. Information obtained with regard to means, average deviations, standard error, and standard error of means was employed in CR test computation according to the following formula:

$$CR = \frac{s_x - s_y}{SE_{s_x - s_y}}$$

where s_x signifies any statistic such as the mean (median, etc.) calculated for group x, s_y signifies the same statistic calculation for group y, SE refers to the standard error, and $SE_{s_x - s_y}$ denotes the standard error of the difference between two statistics.

The standard error of the difference between two statistics is computed from the standard errors of each of the statistics using the following formula:

$$SE_{s_x - s_y} = \sqrt{SE_{s_x}^2 + SE_{s_y}^2 - 2(r)\left[SE_{s_x}\right]\left[SE_{s_y}\right]}$$

where s_x stands for the statistic computed for the sample of x scores, s_y stands for the same statistic computed for the sample of y scores, and r refers to the extent of the correlation, r, between the samples. However, when the two statistics come from uncorrelated samples, the last term in the above formula is equal to zero, and the formula thus simplifies in form to:

$$SE_{s_x - s_y} = \sqrt{SE_{s_x}^2 + SE_{s_y}^2}$$

Computed values were compared with table values according to the degrees of freedom by using the formula:

$$df = N_1 + N_2 - 2$$

where N refers to the number of units involved.

It is important also that the number of degrees of freedom is the number of values in a set that may be assigned arbitrarily depending on the number of untis involved (Blakeslee & Chinn, 1971; Huntsberger, 1967; Reichmann, 1962). Degrees of freedom are actually the number of independent parameters or the number of frequencies that are "free" to vary, and thus can be assigned arbitrarily.

Summary

The methodology employed in the present investigation was devised in accordance with strictures suggested by such researchers as Anderson (1967) and Barr (1963). Data for analysis were obtained through administration of the Project Ethnic (PE) instrument, a measure devised and pre-tested for

use in the present study. The method of the study involved testing of 164 subjects randomly chosen from the total general population of students taking social studies programs at the subject community college. Of the total sample pre-tested, 129 subjects remained for post-testing; 35 students had dropped out of the courses after enrollment and before completion. Pre- and post-testing constituted the research design. The research data were subjected to Critical Ratio (CR) test analysis.

CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

The purpose of this chapter is to present the statistical analysis of the data gathered in the course of the investigation through use of the Project Ethnic (PE) instrument, a questionnaire designed to measure differences in opinions concerning attitudes, knowledge, or behavior of four ethnic American groups: Japanese, Mexicans, Indians, and Blacks. The instrument consisted of 40 statements, 10 of which related to Japanese Americans, 10 to Blacks, 10 to Mexicans, and the remainder to American Indians. The instrument places possible responses on a continuum from complete agreement to complete disagreement, a method believed to be appropriate to determination in precise terms of the racial attitudes and concepts of community-college students.

The statistical analysis is divided into three sections. The first discusses PE pre-test responses after first presenting an analytical treatment of the raw data. A second subsection analyzes and discusses post-test PE control and experimental group responses while a third compares and contrasts the pre- and post-test data of both groups. More important findings are included in a final summary section.

Pre-Test Data and Analysis

The PE test instrument was administered to 176 experimental group and 174 control group subjects. Control group subjects did not attend an ethnic studies instructional course, a special class included in the social studies programs at the selected community college. Three experimental and two control groups participated in pre-testing.

Figure 2 presents the raw data gathered from each item on the questionnaire for all experimental group subjects. Figure 3 provides the raw data for each item for all control group subjects. Both listings constitute tables showing the frequency of responses for each item.

Figure 4 provides the mean, average deviation, standard error, and standard error of means of questionnaire responses for each of the three experimental groups. The number of subjects in each group is also included. Figure 5 presents the same information for control group subjects. The number of subjects in each of the two control groups is included also.

From the computations and resulting values presented in figures 4 and 5, Critical Ratio (CR) values were computed. Figure 6 summarizes this information and compares and contrasts the results for experimental and control groups.

It is important to note that the higher the value obtained for CR, the more significant is the difference (Miller, 1964; Oppenheim, 1968; Yeomans, 1968). If the CR value is equal to or greater than the table value at the

Figure 2

TOTAL EXPERIMENTAL GROUP RESPONSES FOR EACH ITEM ON THE QUESTIONNAIRE*

Item	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Responses	432	430	626	262	240	522	708	418	604	438	512	716	338	312	424
Item	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
Responses	520	392	430	312	662	612	694	748	468	552	498	712	662	700	374
Item	31	32	33	34	35	36	37	38	39	40					
Responses	404	438	246	506	592	538	324	488	618	470					

NOTE: N = 176 for three experimental groups.

*Because each response was assessed on a five-point sliding continuum, there was a possible maximum response on each item of 880.

Figure 3

TOTAL CONTROL GROUP RESPONSES FOR EACH ITEM ON THE QUESTIONNAIRE*

Item	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Responses	414	384	612	284	268	514	680	438	588	500	470	650	392	240	412
Item	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
Responses	534	418	402	286	530	608	704	736	438	522	496	660	502	702	386
Item	31	32	33	34	35	36	37	38	39	40					
Responses	406	464	266	460	594	456	382	546	582	492					

NOTE: N = 174 for two control groups.

*Because each response was assessed on a five-point sliding continuum, there was a possible maximum response on each item of 870.

Figure 4

STATISTICAL ANALYSES FOR EXPERIMENTAL GROUP SUBJECTS: PRE-TESTING

Group	N	Mean	Average Deviation	Standard Error	Standard Error of Means
Exp'l 1	58	108.828	9.030	11.501	1.523
Exp'l 2	58	115.897	5.272	7.116	8.943
Exp'l 3	60	115.133	6.667	8.512	1.108
Exp'l Combined	176	113.387	6.986	9.218	8.697

Figure 5

STATISTICAL ANALYSES FOR CONTROL GROUP SUBJECTS: PRE-TESTING

Group	N	Mean	Average Deviation	Standard Error	Standard Error of Means
Control 1	90	110.778	9.768	15.463	1.639
Control 2	84	113.548	8.887	10.210	1.121
Control Combined	174	112.118	9.304	13.191	1.003

Figure 6

CR COMPUTED VALUE FROM PRE-TESTING:
EXPERIMENTAL AND CONTROL GROUPS

Experimental Subjects	Control Subjects
N = 176	M = 174
N = 113.737	M = 112.118

$$\sqrt{76.644} = 8.749$$

$$\frac{1.269}{8.749} = 0.1451 = CR$$

appropriate degrees of freedom, the value is said to be significant. As shown in the above figure, the CR value obtained was 0.1451. This was not significant at the .05 or the .01 level of critical probability.

Post-Test Data and Analysis

Of the 350 subjects comprising the pre-test sample, only 294 were involved in post-testing. There were 150 experimental group post-tested subjects and 142 control group post-tested subjects.

Figure 7 presents the raw data gathered for each item on the PE instrument for all experimental group subjects post-tested. It is important to note that each item was assessed on a five-point sliding scale. Because 150 experimental subjects participated in post-testing, a maximum response of 750 was possible on each item.

Raw data gathered from control group subjects for

Figure 7

TOTAL EXPERIMENTAL GROUP RESPONSES FOR EACH ITEM ON THE PE INSTRUMENT FROM POST-TESTING*

Item	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Responses	348	308	572	254	240	454	618	362	486	330	440	662	278	236	360
Item	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
Responses	494	344	338	254	572	506	606	656	430	486	458	606	538	598	296
Item	31	32	33	34	35	36	37	38	39	40					
Responses	298	372	254	434	524	458	336	472	506	458					

NOTE: N = 150 for three experimental groups.

*Because each response was assessed on a five-point sliding continuum, there was a possible maximum response on each item of 750.

each item of the PE test instrument in post-testing are presented in Figure 8. Because 142 control group subjects participated in post-testing, there was a potential 710 maximum response score.

Figures 9 and 10 show the values derived from statistical analysis of the raw data for experimental and control group subjects. Means, average deviations, standard errors, and standard error of means are given for each experimental and each control group. The number of subjects in each group is also included in both figures.

The computed value for the critical ratio is listed in Figure 11. As previously noted, the CR test is used only when certain conditions prevail. The most important of these conditions is that there should be at least 50 scores in the samples being compared (Huntsberger, 1967; Miller, 1964). Other authorities advocate at least 100 scores (Kenney & Keeping, 1954; Reichmann, 1962; Yeomans, 1968).

As is shown in Figure 11, the computed CR value obtained from post-test data is 0.2619. Again, because the CR value is less than the tabulated value of significance, it can only be concluded that no significant difference was found at the .05 or .01 critical levels.

Comparison and Contrast of Pre- and Post-Test Analysis

Figure 12 provides the computed CR value obtained from experimental group subjects only. Pre- and post-test data are compared and contrasted. As noted in the figure,

Figure 8

TOTAL CONTROL GROUP RESPONSES FOR EACH ITEM ON THE PE INSTRUMENT FROM POST-TESTING*

Item	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Responses	328	300	510	228	214	438	558	342	446	382	402	580	330	210	340
Item	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
Responses	396	362	352	234	482	552	584	384	432	396	542	502	570	570	288
Item	31	32	33	34	35	36	37	38	39	40					
Responses	322	422	204	386	508	400	318	426	492	362					

NOTE: N = 142 for two control groups.

*Because each response was assessed on a five-point sliding continuum, there was a possible maximum response on each item of 710.

Figure 9

STATISTICAL ANALYSES FOR EXPERIMENTAL GROUP SUBJECTS: POST-TESTING

Group	N	Mean	Average Deviation	Standard Error	Standard Error of Means
Exp'l 1	48	117.750	7.771	9.328	1.359
Exp'l 2	52	116.846	8.899	10.816	1.514
Exp'l 3	50	110.360	7.923	10.007	1.430
Exp'l Combined	152	114.973	8.213	10.086	8.826

Figure 10

STATISTICAL ANALYSES FOR CONTROL GROUP SUBJECTS: POST-TESTING

Group	N	Means	Average Deviation	Standard Error	Standard Error of Means
Control 1	70	113.086	6.140	9.702	1.168
Control 2	72	112.250	7.472	9.206	1.093
Control Combined	142	112.662	7.002	9.454	0.796

Figure 11

CR COMPUTED VALUE FROM POST-TESTING:
EXPERIMENTAL AND CONTROL GROUPS

Experimental Subjects	Control Subjects
N = 152 M = 114.973	N = 142 M = 112.662

$$\sqrt{77.904} = 8.825$$

$$\frac{2.311}{8.825} = 0.2619 = CR$$

Figure 12

CR COMPUTED VALUE FROM PRE- AND POST-TESTING DATA:
EXPERIMENTAL SUBJECTS ONLY

Pre-Test Data: Experimental Subjects	Post-Test Data: Experimental Subjects
N = 176 M = 113.387	N = 152 M = 114.973

$$\sqrt{153.536} = 12.390$$

$$\frac{1.586}{12.390} = 0.1280 = CR$$

the CR value obtained was 0.1280. Again, this figure is not significant. Thus it can be concluded that there was no significant difference in the racial attitudes and concepts of the experimental group subjects before and after attending the special ethnic instructional course.

Finally, Figure 13, like Figure 12, provides the computed CR value for data obtained from pre- and post-testing, but for control group subjects only. As is shown in the figure, the CR value obtained was 0.425. Although this value was higher than previously obtained critical ratio values, it was not significant at the .05 or .01 level of critical probability. It was thus concluded that no significant differences appeared in the racial attitudes and concepts of control group subjects.

Figure 13

CR COMPUTED VALUE FROM PRE- AND POST-TESTING DATA: CONTROL SUBJECTS ONLY

Pre-Test Data: Control Subjects	Post-Test Data: Control Subjects
N = 174 M = 112.118	N = 142 M = 112.662

$$\sqrt{1.6396} = 1.281$$

$$\frac{0.544}{1.281} = 0.425 = CR$$

Summary of the Analysis

The data were analyzed in three ways to reveal significant differences in the sample groups. Pre-test data were presented and analyzed first. Combined data for pre-tested experimental groups produced a mean of 113.387 and average deviation of 6.985. Combined data for pre-tested control groups produced a mean of 112.118 and a standard deviation of 9.304. Results of Critical Ratio (CR) analysis from experimental and control group pre-test computations produced a value of 0.1451. When compared to tabular values for the appropriate degrees of freedom, the derived CR of 0.1451 was found to be non-significant at both the .01 and .05 critical probability levels.

The second analysis of data pertained to post-testing. A mean of 114.973 and an average deviation of 8.213 derived from statistical analysis for combined experimental group data. Statistical analysis for control group subjects from post-testing data, when combined, produced a mean of 112.662 and an average deviation of 7.002. A value of 0.2619 derived from CR testing of experimental and control group post-test data. This value, when compared to tabular listing, was also found to be not significant.

The final data analysis focused on a comparison and contrast of pre- and post-test analyses. The computed CR value for data obtained from pre- and post-testing for control group subjects was 0.425. This value was higher than previously obtained critical ratio values. Still, it was

not significant at either the .01 or .05 levels of critical probability. A computed value of 0.1280 for CR derived from experimental subject pre- and post-testing data. This figure was not found to be significant at either of the two critical probability levels.

In sum, all three data analysis sections produced non-significant results. These findings led to the following conclusions: there were no significant differences in the racial attitudes of experimental group subjects attending a special ethnic instructional course and those of control group subjects who attended regular social studies programs at a Washington State community college either before or after course attendance.

CHAPTER V

SUMMARY, CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

The present study focused on investigation of the effects of ethnic studies instructional courses on the racial attitudes and concepts of male and female community-college students. Effort was made to assess the influence of special ethnic instructional courses on positive ethnic attitudes of students.

The significance of the investigation lay in its potential for helping to overcome persistent problems in regard to racial attitudes and issues in community colleges throughout the nation. The study acquired increased significance from the fact that the need for meaningful and relevant ways to alter ethnic attitudes of community-college students has never before been so pressing. Overt discriminatory acts still occur daily vis-à-vis minority group members. Although it is true that racial tensions have significantly decreased on college campuses in the last decade, it is also clear that racial problems are far from being solved.

Previous chapters of the present study discussed phases of the investigation. The aim of the present chapter

is to relate the research and the results to the whole of the study.

Summary of Research and Findings

The problem of the investigation centered on the belief that an ethnic studies instructional course could produce changes in the racial attitudes and concepts of male and female community-college students because emotive and social interaction as an instructional process is basic to the content of such a course. The basic problem of the study, thus, hinged on the question whether or not a linkage could be established between ethnic attitudes and the content of ethnic study courses for male and female community-college students.

To determine whether a relationship existed between ethnic instructional courses and the racial attitudes of male and female students attending a State of Washington community college, three hypotheses were tested. These were expressed in the null form. Specifically, the study was designed to test the following three null hypotheses: (1) there is no significant difference in the racial attitudes of community-college students about to participate in an ethnic instructional course and the racial attitudes of students not about to participate in an ethnic studies instructional course; (2) there is no significant difference in the ethnic attitudes of community-college students after participation in an ethnic studies course and the racial attitudes of students not participating in an ethnic studies course; and

(3) there is no significant difference in the racial attitudes of community-college students before and after participation in an ethnic studies instructional course, as determined by scores derived from administration of the Project Ethnic test instrument.

Subjects of the study included 350 male and female community-college students enrolled in social studies programs and special ethnic instructional courses at a Washington community college during the 1976 academic year. The sample population was divided into five groups: (1) three groups of students attending special ethnic instructional courses, and (2) two student groups attending regular social studies programs at the college.

A test instrument--the Project Ethnic questionnaire (PE)--was used for data collection. The PE was specifically designed and developed for the investigation. The instrument was first validated in a preliminary pilot study.

The methodology employed by the study included both basic research techniques and statistical analysis of survey data for the purpose of testing the three null hypotheses. The controlled experimental method as used by the study is considered by authorities to be an ideal model for scientific research (Huntsberger, 1967; Kenney & Keeping, 1954). Collection and statistical analysis of study data were accomplished in four sequential steps: (1) pre-test administration of the instrument and data collection for all population groups; (2) post-test administration of the PE instrument and

data collection for all five groups; (3) comparison, contrast, and statistical computation of pre- and post-test PE results for all study groups; and (4) critical ratio testing of significance for data derived from both pre- and post-test administration of the instrument.

Data analysis provided specific answers to the hypotheses. All three null hypotheses were accepted at the .05 level of critical probability: on the basis of the obtained results, all three null hypotheses were accepted at the 5 per cent level of significance and therefore their alternative hypotheses were rejected at the same level (Kenney & Keeping, 1954).

Conclusions

Based on the collected and analyzed data, the results of the investigation led to the following conclusions:

1. There is no significant difference in the racial attitudes of community-college students participating in special ethnic instructional courses given at the subject community college either before or after participation.

2. There is no significant difference in the racial attitudes of community-college students who did not participate in special ethnic instructional courses at the community college, but did participate in social studies programs at the college, either before or after completion of such courses.

3. There is no significant difference in the racial attitudes of students participating in special ethnic instructional programs at the college as compared to the racial attitudes of students not participating in the special course but attending the general social studies program at the college.

4. The special ethnic instructional courses established at the community college do not influence the ethnic views of participating students in either a positive or a negative direction. In sum, it was concluded that no significant difference or change in attitudes occurred as a result of the introduction of the new variable--the ethnic studies course.

5. The ethnic instructional courses currently taught at the community college do not play a major role in influencing first- or second-year community-college students' racial and ethnic attitudes. The role of the special courses, contrary to initial assumptions, was found to be less important than had been supposed.

6. Finally, the study's findings supported the null hypotheses stating that no signficant differences would be found in the attitudes of community-college students participating and not participating in ethnic instructional courses at the community college. Interestingly, a greater difference was found in the ethnic attitudes of students participating in the usual social studies programs at the college than in students attending the special ethnic

courses.

Implications

Because the population studied was not a random sample of any larger population, generalizations to large populations cannot be justified even though the investigation produced interesting and meaningful findings. Two important areas of implication have appeared, however, relating to (1) the area of special ethnic instructional courses and programs specifically designed to alter students' ethnic attitudes positively and of social studies programs in general; and (2) the area of instructional models, objectives, and philosophical orientations of courses and course programs.

Implications for Special Ethnic and Social Studies Courses

First of all, the findings of no significant differences in the present investigation's sample population groups should have an important impact on reassessment of social studies programs and on reevaluation of special ethnic instructional courses. The findings of the investigation implied that ethnic instructional courses and general social studies programs are not adequately meeting the need to effect positive change in the racial attitudes of community-college students. The results of the study seem to indicate further that such courses at the post-secondary school level in particular need to move in new directions that are more

meaningful to positive racial attitude and concept formation.

The present investigation's findings and conclusions regarding ethnic and social studies courses do not suggest that the subject college's social studies department was unconcerned with the need for more positive racial attitudes among students. Nor was it the study's intent to suggest that the social studies department has not tried to exert effort to change ethnic courses in order to move toward inculcation of positive racial attitudes. Rather, the findings of the present investigation imply that the department's established courses and programs, and the efforts exerted, simply have not been adequate and have not moved in the right direction.

It would seem, from the study's findings, that currently established ethnic instructional courses particularly should be reexamined and reevaluated as regards both ends and means. The findings of the present investigation imply that the major reason underlying the inability of the selected community college's ethnic instructional courses to meet the need to change students' racial attitudes and concepts is, primarily, the fact that the college has not recently or periodically reexamined the goals and content of such courses. Thus generally held assumptions about ethnic studies courses continue to affect adversely the development of meaningful programs. Clearly, a critical need exists for reexamination of these assumptions and related school practices and for formulation of new assumptions and goals for

ethnic studies. While the need to bring about more positive racial attitudes in college students continues to increase, ethnic instructional courses simply have not changed as regards needs.

The study's findings also seemed to imply a need to reevaluate the separation of ethnic information from regular social studies programs. It is an established fact that courses with goals aimed at attitude change meet a certain amount of resistance from both students and faculty members. There is also the danger that faculty members, believing that special ethnic study programs adequately influence more positive attitudes on the part of students, will simply omit such information from regular social studies courses--deciding that there is no need to deliver the information twice. The inference is that it might be best to integrate special ethnic study program information into regular courses as appropriate.

Implications for Models, Objectives, and Philosophies

As noted, ethnic and social studies courses established to facilitate racial and ethnic integration have largely kept their teaching and learning structures intact. Indeed, their structures and teaching and learning philosophies have gone basically unchallenged over the years. The results of the present investigation strongly imply the need for change in this regard.

It would seem, from the study's findings, that

currently established ethnic instructional courses particularly should be reexamined and reevaluated as regards underlying philosophies and objectives. Ethnic studies programs clearly have potential for bringing about significant, positive change in the racial attitudes and concepts of college students. Such potential, however, can only be realized in concrete terms when the courses are precisely defined in terms of orienting philosophies, objectives, course content, teaching structures, and teaching approaches.

It should be explained that theories of learning basically describe and explain the conditions under which learning does and does not occur. Educational philosophies, on the other hand, deal with the long-range goals and values that the particular educational system embraces and propagates. Thus philosophies of education influence theories of teaching. Even though some educational psychologists have held that theories of learning and teaching can develop in a climate of absolute ethical and philosophical neutrality, such a condition is not possible in the real world. Learning and teaching theories do not develop in a vacuum; for this reason in particular, philosophies, objectives, teaching theories, and approaches must be defined in precise and explicit terms. Only in this way can meaningful courses be established and take effect as planned.

The literature has warned, however, that the task of definition is by no means easy (Crouchett, 1975; Fouehling, 1977; Glazer, 1974). For example, objectives cannot be

simple formulations about what students are to acquire. Objectives, for one thing, can differ as regards the forms in which they are stated and in other important ways (Glazer, 1974).

The results of the present study imply the need for developing a basic teaching and learning model for currently established ethnic instructional courses at a State of Washington community college. Teaching and learning models, according to educational authorities, are the best substitutes for theories of teaching and learning (Glazer, 1974; Goldenson, 1970). A teaching model simply suggests how various teaching and learning conditions are interrelated. Both model types are fundamentally systems illustrations and are analyzed according to the systems theory approach and the "input-process-output" technique.

The literature has indicated that, in many fields of endeavor, models are prototypes of theories because they make possible early conceptualization and study of specific phenomena (Fouehling, 1977; Goldenson, 1970). Later they may give way to empirically supported theories. Thus, if models can be used successfully in other widely diverse and unrelated areas, there is no reason why they cannot be used successfully in educational areas, particularly in the development, initiation, and content revision process of ethnic instructional courses and social studies programs.

The results of the present study imply, in short, that a fresh, new perspective is needed. Perhaps ethnic

studies instructional courses should be viewed as a process of curriculum reform--one that will result in creation of new curricula based on new assumptions, currently embraced philosophies, new perspectives, and changed objectives. Most simply, ethnic studies instructional courses should have goals more consistent with the needs of today's global society. Ethnic diversity and cultural pluralism will never reach their ideal state and form in American society until members of both the dominant ethnic group and of minority ethnic groups reach basic understanding of their own and other cultures and learn to function within a culture and among cultures in a facilitative manner.

If ethnic instruction, which has been held up as pursuing such goals, explicitly and precisely defined such goals in meaningful terms, ethnic studies courses would certainly be more likely to foster constructive social change and more positive ethnic and racial attitudes among student populations. Without such definition, ethnic instructional courses may continue to fall short of existing needs.

The literature has also amply substantiated the view that plural societies are not fixed entities (Banks, 1975; Lipset & Wolin, 1965; Simpson & Yinger, 1965). They are, rather, formed by historical forces and educational and political cross-currents. Pluralism can be expressed as a realistic social ideal in American society only when the nation's diverse ethnic populations have been able to achieve successful accommodation and have been able to

successfully surmount historic patterns of prejudice. When such conditions prevail, according to Simpson and Yinger (1965), "Options to assimilation may . . . remain open, but pluralistic values will continue to prevail because of the established environment of mutual respect" (pp. 20-22).

Pluralism in America expressed as a realistic social ideal, however, may never become a reality until changes are made in the foundations of educational courses designed to bring about more positive racial attitudes and concepts in the younger generation in particular. It could be said that the results of the present study have produced important implications, not just with respect to educational processes and course development, but with regard to many social processes and many social interactions at all levels of the greater society as well.

Recommendations

Based on the results and conclusions of the study, the following recommendations are made:

1. That community and four-year, liberal arts colleges and universities with problems similar to those of the subject community college reexamine and reevaluate the objectives, goals, and approaches of their ethnic studies courses in more precise terms. Assessments of needs in student populations would also be justified.

2. That in view of findings indicating the lack of influence of ethnic instructional courses on students' racial attitudes, follow-up studies be conducted on a broader scale

with regard to sample size, the area surveyed, and the instruments used to produce the data for analysis.

3. That public institutions of higher education study their social studies programs and courses generally. The information gained could assist a college in developing social studies and specific ethnic instructional courses more relevant to the problem of bringing about more positive ethnic attitudes in student bodies.

4. That in view of the findings of no significant differences, future studies should concentrate on reassessing the test instrument used in the present investigation. Perhaps the instrument used in the present study was not sensitive enough to detect the differences. Follow-up studies might also consider a new or different type of instrument.

5. That in view of the findings of no significant differences, a follow-up study should be made reworking the data derived from the present study's test instrument administration. The present study employed the total score method. Alternatively, a followup study should consider an average rating for each test item response. One method would be to group responses 1 and 2, and 4 and 5, then analyze according to the number of responses in each of the three categories: (1-2), (3), and (4-5). In this case, however, the study would not have to assume an equal interval scale.

6. That future investigation replicating the present study consider an essay type of assessment for the pilot

study. Students could be asked in the pilot study to respond to open-ended questions. Three responses could then be used for the structured items contained in, or supplementing, the test instrument.

7. That ethnic studies courses be examined in terms of at least six dimensions, including: substance, form, focus, level, target, and time. These general objectives essentially integrate objectives activities by establishing general directions or parameters concerning what is to be studied and also by making possible broad, initiating activities in which each teacher can find and follow his or her own specific objectives.

APPENDIX

PROJECT ETHNIC QUESTIONNAIRE

PROJECT ETHNIC

This is a questionnaire to measure the differences in opinions concerning attitude, knowledge, or behavior about four ethnic American groups: Japanese, Mexicans, Indians, and Blacks. The results of this questionnaire will reflect the tendency to which various educational models, college courses, and social contacts affect community college students in their interaction with or reaction to ethnic Americans.

DIRECTIONS:

Below are 40 statements about which people have feelings. We want to know in each of the statements whether you agree or disagree with the opinion expressed. To the right of each are five alternative reactions:

1 Strongly agree; 2 Agree; 3 Uncertain; 4. Disagree; 5 Strongly disagree.

Circle the number of the reaction which most nearly corresponds with your personal opinion. Please do not leave any statements uncircled even if you find it difficult to make up your mind. Answer the way you feel about the groups as a whole, not the best or the worst members of the particular group you may have known. Please answer the way you really feel not the way you think you should feel, or that anyone else thinks you ought to feel. Do not sign your name. It is important to the validity of this study that you remain anonymous and that you answer the way you personally really do feel down deep.

Age_____Sex: F_____M_____. What is your intended field of study? _____

☐ First year college student ☐ Second year college student

	STRONGLY AGREE	AGREE	UNCERTAIN	DISAGREE	STRONGLY DISAGREE
1. The political views of the Japanese are of no concern to me	1	2	3	4	5
2. Americans will never treat Japanese with loyality in America	1	2	3	4	5
3. The Japanese place strong emphasis on educational achievement	1	2	3	4	5
4. Every American Indian I know is a drunkard	1	2	3	4	5
5. The White race must be kept pure at any costs, even if Blacks have to be killed off	1	2	3	4	5
6. Black people choose to live where they wish without much intimidation from White racists	1	2	3	4	5
7. The Indian should rightfully speak for and protect his rights in America	1	2	3	4	5
8. Mexicans migrate too often for me to like or dislike them	1	2	3	4	5
9. The Japanese are admired for their patience, kindliness, and decency	1	2	3	4	5
10. Blacks create more tension, friction, and guilt than any other ethnic group	1	2	3	4	5
11. There is nothing about Mexicans that I dislike	1	2	3	4	5
12. The refusal to accept Blacks is not based on a fact of nature but a prejudice which we should overcome	1	2	3	4	5

	STRONGLY AGREE	AGREE	UNCERTAIN	DISAGREE	STRONGLY DISAGREE
13. Whites are the finest people I know	1	2	3	4	5
14. I hate the Japanese people more each time I see one	1	2	3	4	5
15. Religion causes Mexicans to become submissive	1	2	3	4	5
16. Blacks have maintained thei own way regardless of how they rate socially	1	2	3	4	5
17. The warlike, violent attitudes of the American Indian annoy and impress me unfavorably	1	2	3	4	5
18. Mexican Americans do not establish stable family patterns	1	2	3	4	5
19. Japanese are an inferior race in every way	1	2	3	4	5
20. Dishonesty shown by American Whites has forced Indians to face their own political struggles	1	2	3	4	5
21. I consider it a privilege to know Japanese people	1	2	3	4	5
22. Blacks are given much credit for their athletic ability	1	2	3	4	5
23. Blacks should be treated equal to Whites	1	2	3	4	5
24. In my opinion, the Japanese are the American model ethnic group	1	2	3	4	5
25. The Mexican Americans are highly sensitive about their language	1	2	3	4	5
26. Mexican Americans are anxious to show kindliness toward Whites	1	2	3	4	5
27. When Indians are openly attacked or threatened, they should defend themselves	1	2	3	4	5
28. Japanese's life styles are effective within their own cultural group	1	2	3	4	5
29. When Indians practice tribal rites, ceremonies, and age-old customs, they are preserving and glorifying their own culture	1	2	3	4	5
30. The Mexican American is irresponsible and childlike	1	2	3	4	5
31. Mexican American people are hostile	1	2	3	4	5
32. The Indian's culture is magical and superstitious	1	2	3	4	5
33. I approve of murdering as many Indians as possible to keep them under control	1	2	3	4	5
34. The American Indians are a defeated and suppressed people	1	2	3	4	5
35. The American Indian's achievement has been slow and gradual	1	2	3	4	5
36. The rigid social customs of the Japanese separate them from other Americans	1	2	3	4	5
37. The economic problem of Blacks will settle itself	1	2	3	4	5

	STRONGLY AGREE	AGREE	UNCERTAIN	DISAGREE	STRONGLY DISAGREE
38. The Mexican is acceptable in the American society regardless of his culture	1	2	3	4	5
39. The Mexican American is culturally different	1	2	3	4	5
40. The entire Black race is condemned because of the militant and revolutionary action of some of its members	1	2	3	4	5

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